A

FORM

OF

PRAYER,

FOR

MORNING and EVENING;

Fitted for the Uſe of CHRISTIANS of any Denomination.

To which are added,

Four plain and ſhort HOMILIES.

Let us follow after things which make for peace, and things wherewith one may edify another. Rom. xiv. 19.

That we may all hold the faith, in unity of ſpirit, in the bond of peace, and in righteouſneſs of life. Common Prayer.

Agreeable to the Plan of the Authors of the Free and Candid Diſquiſitions: and Publiſhed with the Approbation of ſeveral worthy Members of the CHURCH of ENGLAND.

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THE

PREFACE.

THE great deſign of the Chriſtian religion, is to raiſe in us the heavenly diſpoſitions of love, reverence and gratitude to God; of goodneſs and mercy to, and unity with one another; and of humility and purity in our ſelves. Theſe bleſſed tempers, accompanied with a ſuitable practice, will fit us for the manſions of eternal peace and felicity.

To impreſs theſe amiable diſpoſitions, and to inforce a ſuitable practice, is the main view of the author in this work: who has therefore carefully avoided every thing that might

give offence, or occaſion any diſpute: and has endeavoured to compoſe it in ſuch a manner, as to ſuit with every denomination of Chriſtians, who own the ſcriptures for their only rule, both of faith and practice.

As the author is of opinion, that forms of prayer, judiciouſly drawn up, are of great uſe, both in public aſſemblies and private families; ſo he hopes the following performance may be of ſome ſervice, towards the promoting ſerious religion among us: and may excite others of better judgment and ſuperior abilities, to purſue, and compleat ſo uſeful a work.

I have here added part of a letter, from ſome worthy members of the Church of England, who had peruſed the firſt draught, of this work; ſince enlarged and improved, by the aſſiſtance of them, and others.

" Theſe papers, after having paſſed through different hands, are now returned to the author, with great approbation. It is the opinion of thoſe, who have had the opportunity of peruſing them, that they may do ſervice towards promoting religion, being drawn up with ſincerity and piety, and fitted in a plain manner for the benefit of common underſtandings.

The author's regard to our public liturgy and the ſacred ſcriptures, in framing theſe forms of devotion, is truly commendable; thoſe containing a rich ſupply of all proper materials for ſuch a deſign, and having a juſt claim to our attention and eſteem, in all compoſitions of this nature: which will always be the more valuable, the more they partake of the ſerious piety of theſe writings, and are enlivened with the pe-

peculiar energy and beauty of their expreſſions.

If the author of this work ſhall think fit to publiſh what he has communicated, it may well be hoped, that the integrity of his views, will ſufficiently skreen him from obloquies, and gain him approbation with men of candour and piety; whoſe approbation alone is valuable, when eſſays of this nature are brought to the teſt. Nothing ſurely can be juſtly objected to a deſign ſo harmleſs, ſo benevolent, and (as we think it) ſo likely to prove ſerviceable to the intereſt of religion; which ought above all things to be valued by thoſe, who can diſcern it's excellence, and are ſincerely deſirous of its progreſs. May not this humble performance be uſed with benefit, at leaſt in private families? Are not pious and chriſtian families, of whatever

ever denomination, at liberty to uſe any pious and chriſtian forms, ſuch as they ſhall beſt approve? Family-piety, with concern it is obſerved, and to our ſhame be it ſpoken, is too much neglected. The neglect has long been attended with bad conſequences, and may in time be attended with ſtill worſe. Finally, it is to be wiſhed, that our fellow proteſtants in this kingdom, who ſecede from our eſtabliſhed communion, would from henceforward lovingly unite in introducing public forms amongſt them. Let not our little party prejudices prevail ſo much amongſt us for the future, as they have too long, and too unhappily done hitherto. May the gracious God of heaven forgive us all our paſt errors, ſhew us the light of his truth, give us hearts to follow it, and diſpoſe us to be reconciled to each

each other, as much as poſſible, upon the foundation of chriſtian principles, and of brotherly love and forbearance! Forbearance and candid ſentiments will do a great deal towards union: but if union is not to be deſired, if it be contrary to the deſign of our religion, or diſagreeable to the precepts of its author, let it never be thought of any more by Chriſtians.

The author will obſerve, that we have here forborne to ſay any thing about the Homilies. It is ſufficient for us to ſay, in one word, that we judge them to be as uſeful, as they are plain and intelligible. We heartily pray, that good ſucceſs may attend the whole, if made public."

MORNIN

MORNING PRAYER.

Let the miniſter begin with reading ſome of the following ſentences.

WHO can ſay, I have made my heart clean, I am pure from ſin? if we juſtify ourſelves, our own mouth ſhall condemn us; if we ſay, we are perfect, it ſhall alſo prove us perverſe. *Prov.* xx. 9. and *Job* ix. 20.

There is none righteous, no not one, for all have ſinned, and come ſhort of the glory of God. There is not a juſt man upon the earth, that does good, and ſins not. *Rom.* iii. 10, 23. and *Eccleſ.* vii. 20.

We all have gone aſtray, we have turned every one to his own way. And if we ſay, we have no ſin, we deceive ourſelves, and the truth is not in us: but if we confeſs our ſins, God is faithful and juſt to forgive us our ſins, and to cleanſe us from all unrighteouſneſs. *Iſa.* liii. 6. and 1 *John* i. 8, 9.

The Lord is merciful and gracious, he retains not his anger for ever, becauſe he delights in mercy: for he knows our frame, he remembers that we are duſt. *Exod.* xxxiv. 6. *Micah* vii. 18. and *Pſalm* ciii. 14.

Have mercy upon us, O God, according to thy loving kindneſs; according to the multitude of thy tender mercies blot out our tranſgreſſions: and enter not into judgment with thy ſervants, for in thy ſight ſhall no man living be juſtified. *Pſalm* li. 1. and cxliii. 2.

Thus ſays the high and lofty one, that inhabits eternity, whoſe name is holy: I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones, for I will not contend for ever, neither will I be alway wroth. *Iſa.* lvii. 15, 16.

Come unto me, ſays our Saviour, all ye that labour, and are heavy laden, and I will give you reſt. Take my yoke upon you, and learn

learn of me, for I am meek and lowly in heart, and ye ſhall find reſt unto your ſouls; for my yoke is eaſy, and my burden is light. *Matt.* xi. 28, 29, 30.

Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Iſa.* lv. 7.

The ſoul that ſins, it ſhall die. But if the wicked will turn from all his ſins that he has committed, and keep all my ſtatutes, ſays the Lord, and do that which is lawful and right he ſhall ſurely live, he ſhall not die: all his tranſgreſſions that he has committed, they ſhall not be mentioned unto him: in his righteouſneſs that he has done, he ſhall live. *Ezek.* xviii. 20, 21, 22.

Then let him read as follows.

DEarly beloved brethren: we are now aſſembled together, to humble our ſelves before God for all our tranſgreſſions; to render thanks to him for the many and undeſerved benefits we have received from him, to acknowledge his glorious perfections and infinite power, with our continual dependence upon him, to hear and attend to his holy word, and to aſk thoſe things which

are fit and neceſſary, as well for the body, as the ſoul. And ſince the ſcriptures aſſure us, there is no man that ſins not, but that in many things we all of us offend; but if we truly repent of our iniquities, and confeſs them to God with a humble and penitent heart, and turn every one of us from all our evil ways, and lead a life of univerſal righteouſneſs, goodneſs and virtue for the time to come; that then we ſhall obtain forgiveneſs of our paſt iniquities, and ſhall inherit eternal life, by the exceeding great goodneſs and mercy of God, through Jeſus Chriſt our Lord: Let us therefore with a ſincere and humble mind, approach unto the throne of divine grace, with a juſt ſenſe of our many defects and offences, and with a firm reſolution to forſake our ſins, and to reform our lives.

The General Confeſſion.

ALmighty God, our moſt merciful Father: we have erred and ſtrayed from thy holy ways; we have followed the evil deſires of our own hearts; we have offended againſt many of thy juſt and righteous laws; we have left undone many things which we ought to have done; and we have done many things which we ought not to have done;

done; and have thereby deſerved thy juſt diſpleaſure. But bleſſed be thy name, thou art a God merciful and gracious, who deſireſt not the death of ſinners, but that they would turn from their iniquities, and live; and art ready and willing to forgive all thoſe that truly repent and amend their lives. We therefore humbly beſeech thee, O Lord, to give us a juſt ſenſe of all our ſins, to convince us of the beauty and uſefulneſs of religion and virtue, and the deformity and fatal conſequences of vice: that ſo hating every wicked courſe, and abſtaining from every thing that is contrary to thy holy will, we may with a well grounded hope, intreat thee to pardon our paſt tranſgreſſions, and to receive us to thy favour. And may thy patience and forbearance with us, engage us to be more diligent and careful for the time to come; may we from henceforth forſake every wicked way, delight in the practice of our duty, and amend whatever is faulty in our temper and behaviour; that ſo leading a godly, righteous and ſober life, and endeavouring always to do thoſe things which are pleaſing to thee, we may obtain eternal joy and felicity, through Jeſus Chriſt our Lord. *Amen.*

Then

Then let the Miniſter ſay,

Let us praiſe the Lord.

People. It is our duty ſo to do.

Miniſt. Great is the Lord, and greatly to be praiſed, and to be had in reverence by all them that draw near unto him.

Peo. Bleſs the Lord, O my ſoul, and all that is within me, praiſe his holy name.

Then let the following hymn be ſaid by the miniſter and people.

Miniſt. IT is meet and right above all things to bleſs and praiſe thee, O Lord, to glorify and give thanks unto thee, who art the only true God, the maker of all things viſible and inviſible, who upholdeſt all things by thy power, who art the ſupreme governor of the world, and to whom every thing is ſubject. Who art greatly to be feared, and worſhiped, for thou art the bleſſed and only potentate, the King of kings, and Lord of lords, whoſe power is unbounded, and who doſt whatſoever thou pleaſeſt in the heavens and on the earth, and none can ſay unto thee, what doſt thou?

Peop. Thou art the King eternal, immortal and inviſible, the only wiſe God, whoſe greatneſs is unſearchable.

Miniſt.

Miniſt. Thou art perfect in wiſdom and knowledge; thou ſearcheſt and trieſt the heart, and knoweſt all our thoughts; yea, all things are naked and open to thy ſight, O God, neither can any thing be hid from thee; for the heavens and the earth, yea, the heaven of heavens cannot contain thee, for thou art every where preſent; and in thee we live, and move, and have our being.

Peop. Whither can we go from thy ſpirit, or whither can we flee from thy preſence, O Lord? who filleſt all things.

Miniſt. Every good and perfect gift proceeds from thee, the Father of light, with whom is no variableneſs, nor ſhadow of turning: the God of peace, of comfort and conſolation, who art good to all, and whoſe tender mercies are over all thy works.

Peop. Yea, there is none good, but one, that is God, who gives to all men liberally, and upbraideth not.

Miniſt. Thou art a Being of unſpotted holineſs, and of purer eyes than to behold iniquity, neither ſhall the wicked dwell with thee: but thou art merciful and gracious, long-ſuffering, and abundant in goodneſs and truth, ſhowing mercy to thouſands, and forgiving iniquity, tranſgreſſion and ſin, not willing that any ſhould periſh, but that all ſhould come to repentance.

Peop:

Peop. Thou art full of compaſſion, O Lord, and haſt not dealt with us according to our ſins, nor rewarded us according to our iniquities.

Miniſt. We bleſs thee, O Lord, for revealing to us theſe thy glorious perfections: but above all for thy Son Jeſus Chriſt our Lord, who came down from heaven, and gave himſelf for us, the juſt for the unjuſt: he was wounded for our tranſgreſſions, he was bruiſed for our iniquities, and by his ſtripes are we healed: that he might purify to himſelf a peculiar people zealous of good works; and that all thoſe who believe in him, and repent of their ſins, may obtain forgiveneſs, and acceptance with thee, and inherit eternal life.

Peop. Therefore will we bleſs thee at all times, yea, thy praiſe ſhall continually be in our mouth; for thou, O Lord, art good, thy mercy is exceeding great, and thy faithfulneſs endures for ever.

Then let the Miniſter read a portion of the Pſalms, judiciouſly choſen: and after that, the firſt Leſſon taken out of the Old Teſtament in the ſame manner: which ended, let one of the following Hymns be ſaid by the Miniſter and People.

Miniſt. O Come let us ſing unto the Lord, let us lift up our voice to the rock of our ſalvation.

Peop. Let us come before his preſence with thankſgiving, and rejoice before him with a pſalm.

Miniſt. For the Lord is the great God, the great King above all gods.

Peop. Let all the earth fear him, let all the inhabitants of the world ſtand in awe of him.

Miniſt. For great and marvellous are thy works, Lord God almighty, juſt and true are thy ways, thou King of ſaints.

Peop. Who ſhall not fear thee, and glorify thy name, for all thy ways are right.

Miniſt. Juſtice and judgment are the habitation of thy throne, mercy and truth go before thy face.

Peop. Good and upright art thou, O Lord, merciful and gracious, ready to forgive.

Miniſt. Surely it is meet to be ſaid unto God, I have born chaſtiſement, I will not offend any more.

Peop. That which I ſee not, teach thou me: I have done iniquity, but I will do ſo no more.

Miniſt. Thy word, O Lord, will I lay up in my heart, that I may not ſin againſt

thee: I will meditate upon thy precepts, and have reſpect unto all thy commandments.

Peop. I will delight in thy ſtatutes, and will not forget thy word.

Miniſt. The righteous Lord loves righteouſneſs, his countenance beholds the upright.

Peop. The prayer of the upright is his delight, but the ſacrifice of the wicked is an abomination to him.

Miniſt. Therefore if ſinners entice us, let us not conſent, but refrain our feet from their path, neither deſire to be with them.

Peop. Leſt we learn their ways, and get a ſnare to our ſouls.

Miniſt. Now to God only wiſe, be glory through Jeſus Chriſt for ever.

Peop. Bleſſing, and honour, and glory, and power be to him that ſits upon the throne, and to the Lamb for ever and ever.

Or this.

Miniſt. BLeſſed is the man that fears the Lord, that delights greatly in his commandments.

Peop. Bleſſed are they that keep his teſtimonies, and that ſeek him with their whole heart.

Miniſt. The eyes of the Lord are upon the righteous, and his ears are open unto their prayers.

Peop.

Peop. Yea, the Lord takes pleaſure in them that fear him; and ſuch as are upright in the way, are his delight.

Miniſt. The Lord is nigh unto them that are of a humble heart, and ſaves ſuch as are of a contrite ſpirit.

Peop. As a man chaſtens his ſon, ſo the Lord our God chaſtens us, that he may humble us, and prove us, and fit us for eternal life.

Miniſt. He ſearches the heart, and tries the children of men, and underſtands all the imaginations of the thoughts.

Peop. If we ſeek him, he will be found of us; but if we forſake him, he will caſt us off for ever.

Miniſt. Thou art not a God, that haſt pleaſure in wickedneſs; thou abhorreſt wicked and deceitful men.

Peop. The hypocrite ſhall not ſtand in thy preſence, O Lord; thou hateſt all the workers of iniquity.

Miniſt. Thou wilt cut off all flattering lips, and the tongue that ſpeaks proud things.

Peop. And whoſo privately ſlanders his neighbour, him wilt thou deſtroy.

Miniſt. Who can underſtand his errors? cleanſe thou us, O Lord, from every ſecret fault.

Peop. Keep back thy ſervants alſo from wilful ſins; let not evil habits have dominion over us.

Miniſt.

Miniſt. May our lives and actions, the words of our mouth, and the meditation of our hearts, be always acceptable in thy ſight, O Lord, our ſtrength, and our redeemer.

Peop. Create in us a clean heart, O God; and renew a right ſpirit within us.

Miniſt. Now unto him that is able to do exceeding abundantly, above all that we aſk or think.

Peop. Unto him be glory in the church by Jeſus Chriſt, throughout all ages, world without end. *Amen.*

Then let the Miniſter read the ſecond leſſon out of the New Teſtament, judiciouſly choſen. And after that, let one of the following exhortations be ſaid by the Miniſter and People.

Miniſt. MY brethren, the Chriſtian Religion requires us in the firſt place, to believe in the Lord our God; for without faith it is impoſſible to pleaſe him. But at the ſame time we muſt remember, that faith without works is dead.

Peop. He that comes to God, muſt believe that he is, and that he is a rewarder of them that diligently ſeek him.

Miniſt. Let us add therefore to our faith, virtue; to virtue, knowledge; to knowledge, tempe-

temperance; to temperance, patience; and to patience, godlineſs, brotherly kindneſs and charity: that we may not be barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt.

Peop. For he that wants theſe things, is blind; but if we do theſe things we ſhall never fall: therefore let us give all diligence to make our calling and election ſure.

Miniſt. Let us worſhip the Lord our God in ſpirit and in truth, and turn not to idols, which neither can ſee, nor hear, nor walk: but let us flee from all idolatry, and the worſhip of angels, and ſerve the living and the true God.

Peop. For no idolater ſhall inherit the kingdom of God.

Miniſt. Let us fear the Lord, and ſtand in awe of him; for the fear of the Lord is the beginning of wiſdom. And let none of us ſwear falſly, or take his name in vain: but let us ſerve him with reverence and godly fear, for none can deliver out of his hand.

Peop. Let us therefore fear to offend him, who is able to deſtroy both ſoul and body in hell.

Miniſt. Let us ſeek the Lord with our whole heart, walk humbly before him, and put our truſt in him; acknowledging him in all our ways, and patiently ſubmitting ourſelves to his will in all things. *Peop.*

Peop. Yea, let us truſt in the Lord at all times, for in the Lord Jehovah is everlaſting ſtrength.

Miniſt. Let us diligently hearken to the voice of our God, to walk in the ways which he has commanded us: but let us be doers of the word, and not hearers only, deceiving ourſelves; for whoſoever obeys not the word of the Lord ſhall be deſtroyed.

Peop. For not the hearers of the law are juſt before God; but the doers of the law ſhall be juſtified.

Miniſt. Let us alſo love the Lord our God with all our heart, our ſoul and ſtrength; for the ways of the Lord are mercy and truth to ſuch as keep his commandments, and walk before him with a willing and a perfect mind. Let us therefore be thankful unto him, glorify him in all things, and praiſe him for his goodneſs, and for his wonderful works to the children of men.

Peop. For the Lord is juſt and good; his ways are ways of pleaſantneſs, and all his paths are peace.

Or this.

Miniſt. MY brethren, the Chriſtian Religion commands us to love our neighbour as ourſelves, to be juſt and upright

upright in all things, to do no wrong, nor oppreſs any one: but that all things whatſoever we would that men ſhould do to us, we ſhould do even ſo to them.

Peop. For as we do to others, ſo ſhall it be done unto us; our reward ſhall return upon our own heads.

Miniſt. Love ſuffers long, and is kind; love envies not, boaſts not itſelf, is not puffed up, does not behave itſelf unſeemly, is not eaſily provoked, but endures all things: wherefore let us put on love, which is the bond of perfection; for if we love one another, God dwells in us.

Peop. But he that loves not his brother, knows not God, for God is love.

Miniſt. Let us then be kind and compaſſionate, and put on bowels of mercy, with goodneſs and humbleneſs of mind; being long-ſuffering, and forgiving one another, if any man have a complaint againſt his neighbour. For he ſhall have judgment without mercy, that ſhews no mercy; and with what meaſure we mete, it ſhall be meaſured to us again.

Peop. And if we forgive not men their treſpaſſes, neither will God forgive us our treſpaſſes.

Miniſt. Let there be no diviſions among us, but let us bear with one another in love,

endeavouring

endeavouring as much as in us lies, to live peaceably with all men: and let us put away envy and ſtrife, emulation and variance, with all bitterneſs and wrath, hatred and evil-ſpeaking.

Peop. For they who do ſuch things, are unfit for a kingdom of peace and love.

Miniſt. Let us therefore remove far from us a froward heart, and perverſe lips; neither let us be too ready to judge another, for with what judgment we judge, we ſhall be judged. But more eſpecially let none of us bear falſe witneſs againſt our neighbour, nor accuſe any one falſely. Neither let us flatter our brother, nor lie one to another; but ſpeak the truth always, and lay aſide all hypocriſy and deceit.

Peop. For lying lips are an abomination to the Lord, but they that deal truly are his delight.

Miniſt. Let us alſo be ſlow to anger, neither let the ſun go down upon our wrath; for he that is ſlow to anger, is better than the mighty, and he that rules his ſpirit, better than he that takes a city. And if any one among us ſeems to be religious, and bridles not his tongue, he deceives his own heart, and his religion is vain.

Peop. And whoſoever is angry with his brother without a cauſe, is in danger of the

Then let the Miniſter read the following prayers.

ALmighty and everliving God, our creator and governor, our lawgiver and judge: who haſt ſtrictly commanded us to obey thy laws, and haſt cauſed the holy ſcriptures to be written for our inſtruction. We acknowledge the righteouſneſs and equity of all thy ways, and that thy laws are the dictates of perfect wiſdom, the effects of infinite goodneſs and mercy, and deſigned for our eternal and unſpeakable happineſs. Enable us therefore, we beſeech thee, rightly to underſtand our duty, and graciouſly aſſiſt us in our careful endeavours to perform it. May we abſtain from every thing that is contrary to our religion, and form our minds to the bleſſed temper and diſpoſition which thy goſpel commands.

May we conſider thee as the greateſt and the beſt of Beings, and look up to thee with joy, as the author of all good; fearing to offend thee, and diligently living according to thy precepts, remembring that thou art continually with us, and obſerveſt all our actions. May we therefore learn to put our whole truſt in thee, to reſign ourſelves to thy wiſe Providence, and to ſerve thee in

holineſs and purity of life, to thy honour and glory, and our eternal advantage.

May we alſo do to all men, as we deſire they ſhould do to us; being juſt, honeſt and upright in all our dealings, free from lying, deceit and falſehood, hating all manner of theft and injuſtice, and deteſting all violence, oppreſſion and extortion, with every mean and baſe method of over-reaching another. And may we perform all the duties of love and benevolence, and improve in every kind diſpoſition, being full of goodneſs, mercy and compaſſion, and endeavouring to live peaceably with all men: and may we baniſh from our breaſt, all hatred, envy and malice. And as we are all of us too often guilty of offending thee, O God, and alſo our fellow creatures, may we learn to be long-ſuffering, forbearing one another in love, ready to forgive each other his offences, remembring always, it is only upon this condition that thou haſt promiſed to forgive us.

We further pray thee, O Lord, to aſſiſt us in our endeavours to bring our paſſions and appetites under the government of reaſon and religion: may we bridle our tongues, guard againſt anger and every unbecoming heat, avoid ſtrife, contention and quarrels, rule our own ſpirit, and attain a truly peaceable and quiet temper. May we deteſt all ſen-

ſenſuality and unlawful luſts, carefully abſtain from fornication and adultery, hate every wicked way, and be chaſte and modeſt in our converſation and behaviour. May we avoid all covetouſneſs and ſelfiſh deſires on the one hand, and all extravagance and folly on the other, and walk in the middle and perfect way. May we put away all pride and haughtineſs, and the love of vain-glory; and be meek and humble, contented with our condition, ſober and temperate in all things; endeavouring to employ our time well, and to acquire good and virtuous habits; uſing great moderation in our pleaſures and enjoyments, as Chriſtians, who deſire not the pomp and vanities of this world, but whoſe affections are ſet upon heavenly and eternal things; as knowing, that the luſt of the fleſh, the luſt of the eye, and the pride of life are quite contrary to the love of God.

Hear us, O Lord, in theſe our petitions, pardon our great unworthineſs and our many failings and infirmities, and reward us not according to our iniquities; but ſpare us, good Lord, and lift up the light of thy countenance upon us. Enable us to fulfil all our good deſigns: and may both the hopes of that eternal happineſs, which thou haſt promiſed to the good and obedient; and the dread and fear of thoſe terrible torments and

that unſpeakable miſery, with which thou wilt puniſh the diſobedient and wicked, make us always endeavour carefully to obey thy commands, to have our heart and ſoul devoted to thy will, and to make thy holy and reaſonable laws the rule of our lives and actions.

We alſo intreat thee, O Lord, to extend thy mercy to theſe nations; make us a holy and a happy people, and may true religion and virtue flouriſh among us. Preſerve us from ſtorms and earthquakes, from war, ſedition and tumults, from plague, ſickneſs and famine: give us kindly ſeaſons for the producing the fruits of the earth; and may our cattle be healthy, and fit for our food and ſervice.

Moreover, as thou art the Creator of all men, we further beſeech thee for all mankind; that thou wouldſt be pleaſed to make thy ways known unto them, thy ſalvation and truth unto all nations: put an end to all idolatry, ſuperſtition and perſecution for righteouſneſs ſake: may thy kingdom come; may Chriſtianity in it's original purity and ſimplicity univerſally prevail, and may all thoſe who call themſelves Chriſtians, be careful to adorn their profeſſion by a ſuitable life and converſation. Lead us all into the way of truth, and deliver us from all uncharita-

charitableneſs to one another; may we hold the faith in the unity of the ſpirit, in the bond of peace, and in righteouſneſs of life: which we humbly implore in the name of Jeſus Chriſt. *Amen.*

A Prayer for the King, and Royal Family.

ALmighty God, the King of kings, and Lord of lords. We humbly beſeech thee to bleſs with thy favour thy ſervant GEORGE our king. Give him wiſdom and underſtanding to govern well; may he rule with juſtice and equity, diſcourage all immorality and vice, and endeavour faithfully to diſcharge the duties of that high ſtation, in which thy Providence has placed him, by carefully purſuing the good and happineſs of the people committed to his care: and may all his ſubjects love and chearfully obey him, and render him the honour and ſubjection which is due to him. Bleſs him with health and long life, with peace and proſperity, be his defender and preſerver, giving him the victory over all his unjuſt enemies. Incline him by thy Holy Spirit, to live in thy fear, to ſeek thy honour and glory, and to make it the great concern and buſineſs of his life, to recommend religion and virtue by his example, and to promote

mote it by his influence over others. May he alſo remember, that he that rules over men, muſt be juſt himſelf, ruling in the fear of the Lord; and that this life will ſoon paſs away, and therefore he ought ſo to conduct himſelf according to thy laws, that he may hereafter attain everlaſting joy and felicity.

Bleſs alſo we beſeech thee, the Prince and Princeſs of WALES, the Duke, the Princeſſes, the iſſue of the Prince and Princeſs, and all the Royal Family. Give them health and happineſs, and proſper them in all their righteous undertakings. Enable them alſo by thy kind aſſiſtance to lead godly, righteous and virtuous lives; and may they always conſider that with thee there is no reſpect of perſons; and that therefore it becomes them to walk carefully before thee in thy fear, and to obey all thy holy laws; that ſo at length they may come to thy everlaſting kingdom, through Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Clergy and Magiſtrates.

ALmighty and moſt bountiful Lord our God, ſend down we beſeech thee, upon our biſhops and paſtors, the gracious influences of thy Holy Spirit, to guide them in

in their ſincere enquiries after uſeful knowledge, and to aſſiſt them in the right underſtanding of thy holy word: give them the ſpirit of unity and concord, of peace and charity: and may they by their holy lives, and good inſtructions, ſucceſsfully recommend thy true religion to the practice of others, be the means of turning ſinners from their evil ways, and of ſtrengthning the obedient and faithful.

Send down alſo thy bleſſing upon the magiſtrates, and all that are in authority in theſe lands; may our judges and rulers be ſuch as are juſt and upright, fearing God, men of truth and ſincerity, hating covetouſneſs and corruption: give them a wiſe and underſtanding heart, and may they rule in their ſeveral ſtations with righteouſneſs and equity, that under their adminiſtration we may lead quiet and peaceable lives in all ſobriety and honeſty.

[* *We further beſeech thee for the High Court of Parliament, under our King at this time aſſembled, that it would pleaſe thee to direct all their conſultations to the general good and ſafety of theſe kingdoms, that religion and virtue, juſtice and peace may be eſtabliſhed among us to all generations.*]

* This is to be read only during the ſeſſion of Parliament.

all which we aſk in the name of Jeſus Chriſt our bleſſed Lord and Saviour. *Amen.*

A Prayer for the performance of relative duties.

MOST great and ever bleſſed Lord our God; ſince it has pleaſed thee to place men in different conditions in this life; we intreat thee to aſſiſt every one of us, to perform thoſe particular duties which our ſtation here requires of us. May ſuch as are rich, and in high rank, be careful wiſely to improve the talents thou haſt committed to them, deſpiſing no one, but being rich in good works, and ſetting good examples of piety and thankfulneſs to thee, of juſtice and goodneſs to others, and of virtue and temperance in themſelves. And may thoſe that are in low ranks be humble and modeſt, diligent in their reſpective employments, honeſt, juſt and faithful in all things, and contented with their ſtation. May ſuch as are in the married ſtate be true and faithful to each other, live together in mutual love and friendſhip, and be a real comfort and happineſs to one another. May parents love and careſully inſtruct their children, bringing them up in the fear of the Lord. And may children honour and obey their parents, be ſubject unto them, and pay the juſt returns of love and gratitude. May maſters be juſt

juſt and kind to their ſervants, knowing that they themſelves have a maſter in heaven: and may ſervants obey their maſters with all readineſs, honeſty and fidelity. And may all others, in whatever relation they ſtand to others, endeavour diligently and faithfully to diſcharge the duties ariſing from it, which we implore through our Lord Jeſus Chriſt. *Amen.*

A Prayer for the Afflicted.

O GOD, the creator and preſerver of all mankind; we humbly recommend to thy fatherly goodneſs, all thoſe that are any ways afflicted or diſtreſſed in mind, body or eſtate; [* *particularly thoſe for whom our prayers are deſired*;] beſeeching thee to ſtrengthen the weak, to deliver them that are tempted, to help ſuch as are in danger, to provide for the poor, to give eaſe to thoſe that are in pain, and health to the ſick, and to comfort and relieve all that are afflicted, according to their ſeveral neceſſities; eſpecially thoſe that ſuffer for righteouſneſs ſake; giving them patience under their ſufferings, and a happy deliverance out of all their afflictions.

* This is to be ſaid only when any deſire their prayers.

Give us alſo thy ſervants friendly and charitable diſpoſitions, ready chearfully to aſſiſt

and relieve all that are diſtreſſed to the utmoſt of our power. And may we learn to be of a patient ſpirit, that under all the diſpenſations of thy wiſe Providence towards ourſelves, we may be reſigned to thy will. We aſk all through Jeſus Chriſt our Lord. *Amen.*

A General Thankſgiving.

ALmighty God, the father of all mercies: we thine unworthy ſervants give thee our moſt humble and hearty thanks, for all thy goodneſs and loving kindneſs to us and to all men; [* *particularly to thoſe who deſire now to offer up their praiſes and thankſgivings for thy late mercies granted unto them.*] We bleſs thee for our creation, and for that reaſon and underſtanding with which thou haſt endowed us; for thy kind protection from the many dangers to which we have been expoſed, for all the bleſſings of this life, and for thy patience and forbearance with us, though we have provoked thee by our ſins and tranſgreſſions. But above all we praiſe thee for thy exceeding great love and goodneſs in the redemption of the world by our Lord Jeſus Chriſt, for the means of obtaining thy favour,

* This is to be read only when any deſire to return their thanks.

favour, and the hopes of eternal glory revealed to us by him. We bleſs thee for his holy and unblameable life, who did no ſin, neither was guile found in his mouth, leaving us an example that we ſhould follow his ſteps. We praiſe thee for thoſe heavenly doctrines which he taught, and for the numerous miracles which he performed; and eſpecially for his reſurrection from the dead, and aſcenſion into heaven, to confirm the truth of what he taught. We deſire alſo to bleſs thee for the light of thy goſpel ſtill continued among us, and for our deliverance from popery, ſuperſtition and ſlavery. May ſuch a due ſenſe of all thy mercies dwell upon our minds, that our hearts may be truly thankful, and that we may ſhow forth thy praiſe, not only with our lips, but in our lives, by giving up ourſelves to thy ſervice, and by walking before thee in holineſs and righteouſneſs all our days, through Jeſus Chriſt our Lord. *Amen.*

The concluding Prayer.

MOST gracious God; who haſt ſafely brought us to this day; we beſeech thee to take us under thy protection, and to preſerve us from every evil and danger to which we are expoſed; and according to

thy great goodneſs to give us thoſe things which are needful for us, and ſuch a portion of health, peace and proſperity, as thou in thy wiſdom knoweſt to be beſt for us: in all theſe petitions reſigning ourſelves to thy will, intreating thee to grant us thoſe things which are good for us, and to deny us thoſe things which would be hurtful to us. And as we are expoſed to many and great trials in this life; graciouſly aſſiſt us to overcome the temptations of this world, the fleſh and the devil, and be thou our conſtant guide and ſupport. And may the ſenſe of the ſhortneſs of our continuance here, and the uncertainty of the time of our death, make us careful to purſue a holy and righteous life, that we may be always prepared for our great change: and being fully convinced of the reaſonableneſs and equity of thy laws, may we with all readineſs and chearfulneſs of mind, conform our lives to thy righteous will; and make thoſe amiable diſpoſitions and habits the delight of our ſouls here, which will be our conſtant exerciſe hereafter, among the glorious and happy company of pure and upright minds. We aſk all in the name of Jeſus Chriſt our Lord and Saviour, through whoſe mediation we approach thee, as

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OUR Father, who art in heaven, hallowed be thy name; may thy kingdom come; may thy will be done on earth, as it is in heaven: give us day by day our daily bread; and forgive us our treſpaſſes, as we forgive thoſe that treſpaſs againſt us: and lead us not into temptation, but deliver us from evil: for thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

THE grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Spirit, be with us all evermore. *Amen.*

EVENING PRAYER.

Let the Miniſter begin with reading ſome of the following ſentences.

WILL God indeed dwell on the earth? behold the heaven, and the heaven of heavens cannot contain thee. Yet have thou reſpect unto the prayers of thy ſervants, and to their ſupplications, O Lord our God, to hearken unto the prayer, which thy ſervants pray unto thee, this day. 1 *Kings* viii. 27, 28.

Wherewith ſhall we come before the Lord, and bow ourſelves before the High God? he has ſhewed thee, O man, what is good; and what does the Lord require of thee;

thee; but to do juſtly, to love mercy, and to walk humbly with thy God? *Micah* vi. 6, 8.

Waſh ye, make ye clean, put away the evil of your doings from before mine eyes, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, judge the fatherleſs, plead for the widow. Come now and let us reaſon together, ſays the Lord, though your ſins be as ſcarlet, they ſhall be as white as ſnow: though they be red like crimſon, they ſhall be as wool. *Iſa.* i. 16, 17, 18.

Thus ſays the Lord God; turn ye now every one from his evil way, and make your ways, and your doings good. For as I live, ſays the Lord God, I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live. *Jer.* xviii. 11. and *Ezek.* xxxiii. 11.

The ſacrifices of God are a broken ſpirit: a broken and a contrite heart, O God, thou wilt not deſpiſe. *Pſalm* li. 17.

Let us take diligent heed to do the commandments and the laws of God, to love the Lord our God, to walk in all his ways, to keep his ſtatutes, to cleave unto him, and to ſerve him with all our heart, and with all our ſoul. *Joſh.* xxii. 5.

When a righteous man turns away from his righteouſneſs, and commits iniquity, and dies

dies in them; for his iniquity that he has done, ſhall he die. Again, when the wicked man turns away from his wickedneſs, that he has committed, and does that which is lawful and right, he ſhall ſave his ſoul alive: becauſe he conſiders, and turns away from all his tranſgreſſions that he has committed, he ſhall ſurely live, he ſhall not die. *Ezek.* xviii. 26, 27, 28.

God is a ſpirit, and they that worſhip him, muſt worſhip him in ſpirit and in truth. And now is the hour, when the true worſhippers ſhall worſhip the Father in ſpirit and in truth, for the Father ſeeks ſuch to worſhip him. *John* iv. 24, 23.

Then let him read as follows.

WE are met together again, to offer up adoration and praiſe to the moſt High God, the almighty Creator, and the ſupreme Lord and Governor of the univerſe, to celebrate his glorious perfections, and to bleſs him for his great goodneſs and loving kindneſs to the children of men. Let us therefore lift up our heart and ſoul to praiſe his holy name.

Peop. It is our duty ſo to do.

Then

Then let the following Hymn be ſaid by the Miniſter and People.

Miniſt. O Eternal and glorious Lord our God; we acknowledge with all humility and veneration thy perfect wiſdom and goodneſs, and thy unſpeakable power, by which thou haſt created all things in that beauty and order which we behold. Thou art the firſt cauſe of all things, who only haſt immortality: in whoſe hands are the ſouls of every living creature, and whoſe will and pleaſure none can reſiſt.

Peop. Thou reigneſt over all; and thy greatneſs and excellency no thought can comprehend.

Miniſt. The heavens declare thy glory, and the firmament ſhows thy power: of old haſt thou laid the foundation of the earth, and the heavens are the works of thy hand: they ſhall periſh, but thou ſhalt endure; yea, all of them ſhall wax old as a garment, and as a veſture ſhalt thou fold them, and they ſhall be changed: but thou art the ſame, and thy years ſhall have no end.

Peop. Thou art the ever-living God, the firſt and the laſt, without beginning, and without end; even from everlaſting to everlaſting, thou art God.

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Peop. Thou art the ever-living God, the firſt and the laſt, without beginning, and without end; even from everlaſting to everlaſting, thou art God.

Miniſt. Thou art the Creator of angels and men, and every living thing; the fountain of life and happineſs, and the preſerver of all thy creatures. The heavens are thine, and all the hoſts thereof; the earth alſo is thine, and the fulneſs thereof; the world, and they that dwell therein. Thou cauſeſt thy Sun to ſhine, and giveſt thy rain from heaven, and fruitful ſeaſons; thou reneweſt the face of the earth, thou crowneſt the year with thy goodneſs, and giveſt food to all fleſh.

Peop. O Lord, how manifold are thy works! in wiſdom haſt thou made them all; the earth is full of thy goodneſs.

Miniſt. Thou art a God of infinite purity and holineſs; immutable and unchangeable; whoſe wiſdom and knowledge is boundleſs, and from whom no ſecret can be concealed; who art poſſeſt of every perfection, and art exalted above all bleſſing and praiſe. The innumerable hoſts of angels continually adore and praiſe thee, ſaying, Holy, holy, holy, Lord God Almighty, who art, and waſt, and art to come; the heavens and the earth are full of thy glory.

Peop. Thou art the ever bleſſed God: in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.

Miniſt.

Miniſt. Thou art juſt and righteous in all thy ways; yet good and gracious to all thy creatures; long-ſuffering and of great mercy, forgiving iniquity upon repentance and amendment of life: who wilt finally judge the world with juſtice and equity, and wilt then reward the virtuous and obedient with glory, honour and everlaſting happineſs: but wilt puniſh the wicked and diſobedient with dreadful and unſpeakable miſery.

Peop. O that every ſinner would therefore repent, and amend his ways; for none can deliver out of thy hand, O God.

Miniſt. We bleſs thee, O Lord, for the revelation both of thy mercy, and of thy juſtice, that we may thereby learn not to offend thee, but may ſerve thee with humility and ſincerity all our days. But above all, bleſſed be thy name, for thy Son Jeſus Chriſt, through whom we have redemption, even the forgiveneſs of our ſins, and the chearful hopes of eternal life.

Peop. Therefore will we bleſs thee, O Lord, and magnify thy name: for thy mercy is unſpeakable to the children of men.

Then let the Miniſter read as follows.

DEarly beloved brethren; ſince we have been celebrating the perfections and

excellency of God; may the due conſideration of his greatneſs and power, his holineſs and purity, his righteouſneſs and juſtice, with a thorough ſenſe of his authority over us, and our conſtant dependence on him, have their full and proper effect upon us; to convince us of the neceſſity of an obedient life, to engage us to forſake every ſinful courſe, and to turn to him with our whole heart: As knowing, that unleſs we live a godly, righteous and ſober life, and improve in thoſe amiable diſpoſitions of holineſs and goodneſs, and in the conſtant practice of that univerſal righteouſneſs, which his goſpel commands us, all our religious attendance upon him is but uſeleſs and vain. And when we call to mind the errors and imperfections of our paſt lives, and conſider that God is gracious and merciful, ready to forgive, through our Lord Jeſus Chriſt, all that truly repent, and turn to him: let us approach him with a humble and contrite heart, confeſſing our tranſgreſſions, and imploring his pardon, with a firm reſolution to amend our ways, and to reform our lives.

The General Confeſſion.

ALmighty and moſt merciful Lord our God; who art ſlow to anger, and abunda

abundant in goodneſs; we would approach thee with the ſincereſt reverence and humility, acknowledging ourſelves unworthy of thy goodneſs and mercy to us: for we have neglected to do thoſe things which thou haſt commanded us to do; and have in many inſtances followed the evil deſires and inclinations of our own hearts; and have indulged our appetites and paſſions contrary to our reaſon and better knowledge; and therefore juſtly deſerve to be puniſhed for our tranſgreſſions. But bleſſed be thy name, O Lord, with thee there is forgiveneſs upon repentance and amendment of life. We therefore would humble ourſelves before thee, beſeeching thee, according to the greatneſs of thy tender mercies through Jeſus Chriſt our Lord, to pardon all our iniquities. May thy goodneſs and long-ſuffering lead us to true repentance, and engage us to lead a holy, good and righteous life for the time to come. And may thy Holy Spirit guide us into all truth, cauſe us to underſtand wherein we have erred, and aſſiſt us in our ſincere deſires and careful endeavours to amend our ways, to purify our minds from every defilement and corrupt deſire, and to perſevere in one regular and conſtant courſe of duty and obedience to thee: that ſo we may obtain the forgiveneſs of our paſt ſins, may be

delivered

delivered from the puniſhment due to our tranſgreſſions, and may inherit eternal life, through Jeſus Chriſt our Lord. *Amen.*

Then let the Miniſter read a portion of the Pſalms, judiciouſly choſen. And after that, the Firſt Leſſon taken out of the Old Teſtament, in the ſame manner. Which ended, let the following Hymn be ſaid by the Miniſter and People.

Miniſt. IT is a good thing to give thanks unto the Lord; to ſing praiſes unto thy name, O thou moſt High.

Peop. To ſhow forth thy loving kindneſs in the morning; thy faithfulneſs every night.

Miniſt. Rejoice in the Lord, ye righteous, enter into his courts with praiſe, be thankful unto him, and ſpeak good of his name.

Peop. For the Lord is good, his mercy is exceeding great, his truth and faithfulneſs endure to all generations.

Miniſt. The law of the Lord is perfect, converting the ſoul; the ſtatutes of the Lord are right, rejoicing the heart.

Peop. The commandments of the Lord are pure, enlightning the eyes; the judgments of the Lord are true and righteous altogether.

Miniſt.

Miniſt. The fear of the Lord, that is wiſdom; and to depart from evil, is underſtanding.

Peop. Therefore bleſſed is the man that fears the Lord, that delights to walk in his ways.

Miniſt. With my ſoul have I deſired thee, O Lord, yea, with my ſpirit within me will I ſeek thee early.

Peop. For I delight to do thy will, yea, thy law is within my heart.

Miniſt. Great peace have they that love thy law, and nothing ſhall make them fall.

Peop. For thy ways are ways of pleaſantneſs, and all thy paths are peace.

Miniſt. But woe unto the wicked, it ſhall be ill with him, for the reward of his hands ſhall be given him.

Peop. God will judge the wicked according to his deeds, and will recompence him according to all his abominations.

Miniſt. Now unto the bleſſed and only potentate, the King of kings, and Lord of lords, be honour and power everlaſting.

Peop. For thou art worthy, O Lord, to receive glory, and honour, and power; for thou haſt created all things, and for thy pleaſure they are, and were created.

Or

Or this.

Miniſt. WHO ſhall abide in thy tabernacle, O Lord, who ſhall dwell in thy holy hill?

Peop. He that walks uprightly, and works righteouſneſs, and ſpeaks the truth in his heart.

Miniſt. He that backbites not with his tongue, nor does evil to his neighbour, nor takes up a reproach againſt him.

Peop. He that has clean hands, and a pure heart, who has not lift up his ſoul unto vanity, nor ſworn deceitfully.

Miniſt. Say ye to the righteous, it ſhall be well with them: for they ſhall eat the fruit of their doings.

Peop. They ſhall receive the bleſſing of the Lord, and righteouſneſs from the God of their ſalvation.

Miniſt. Search us, O God, and know our heart; try us, and know our thoughts: and ſee if there be any wicked way in us, and lead us into the way everlaſting.

Peop. Thou haſt commanded us to keep thy precepts diligently: O that our ways were directed to keep thy ſtatutes!

Miniſt. Then ſhall we not be aſhamed, when we have reſpect unto all thy commandments.

Peop.

Peop. Teach us thy ways, O Lord, and we will walk in thy paths: incline our hearts to ſerve thee faithfully.

Miniſt. If thou, Lord, ſhouldeſt mark every iniquity, who could ſtand before thee? But there is forgiveneſs with thee, that thou mayeſt be feared.

Peop. Remember not, O Lord, our iniquities; but according to thy great mercies, blot out our tranſgreſſions.

Miniſt. Bleſſed is the man, whoſe tranſgreſſion is forgiven, and whoſe ſin is covered. Bleſſed is the man, to whom the Lord will not impute iniquity, and in whoſe ſpirit there is no guile.

Peop. O how great is thy goodneſs, O Lord, which thou haſt laid up for thoſe that fear thee!

Miniſt. Now to the only wiſe God our Saviour, be glory and majeſty, dominion and power, both now and for ever.

Peop. To him be glory and dominion for ever and ever. *Amen.*

Then let the Miniſter read the Second Leſſon taken out of the New Teſtament, judiciouſly choſen. And after that let the following exhortations be ſaid by the Miniſter and People.

Miniſt. MY brethren, the holy Scriptures command us to commit no murder, to injure no man; and to avoid fornication, adultery and fleſhly luſts: for ſuch as do theſe things ſhall not inherit the kingdom of God. Neither may we covet what is another's; but muſt carefully abſtain from all manner of theft and robbery and from all fraud and unjuſt gain: and let there be juſt weights and meaſures, for all that do unrighteouſneſs in ſuch things, are an abomination to the Lord.

Peop. Woe unto him that builds his houſe by unrighteouſneſs, and his chambers by wrong: that uſes his neighbour's ſervice without wages, and gives him not for his work.

Miniſt. A good man ſhews favour and lends, he will guide his affairs with diſcretion. He deals his bread to the hungry, and brings the poor that are caſt out into his houſe; when he ſees the naked, he cloaths him, and hides not himſelf from his own fleſh. Pure religion, and undefiled before God, is to viſit the fatherleſs and widows in their affliction, and to keep one's ſelf unſpotted from the world.

Peop. Bleſſed is he that conſiders the poor; the Lord will deliver him in the time of trouble.

Miniſt.

Miniſt. Let us not rejoice when our enemy falls, nor if evil comes to him; but love our enemies and do good to them that hate us, that we may be the children of God: for if we forgive men their treſpaſſes, our heavenly Father will alſo forgive us. Let us then recompenſe to no man evil for evil; neither be overcome of evil, but overcome evil with good.

Peop. Say not, I will recompenſe evil; I will do ſo to him, as he has done to me; I will render to the man, according to his work.

Miniſt. Let us not be proud, nor wiſe in our own conceits, neither be deſirous of vain-glory; but put on meekneſs and lowlineſs of mind; for the Lord reſiſts the proud, but gives grace to the meek and humble.

Peop. A proud look the Lord hates; and every one that is proud in heart, is an abomination unto him.

Miniſt. Let us abhor what is evil, and cleave to that which is good; and lay aſide every weight, and the ſin that moſt eaſily beſets us, and run with patience the race that is ſet before us; ſtriving to enter in at the ſtraight gate; for ſtraight is the gate, and narrow is the way, that leads unto life.

Peop. But wide is the gate, and broad is

the way that leads to deſtruction, and many there be that go in thereat.

Miniſt. Let us then not be conformed to this world; but take heed to ourſelves, leſt at any time our hearts be overcharged with the cares or pleaſures of this life: and let us beware of covetouſneſs, for the love of money is the root of all evil.

Peop. A little that a righteous man has, is better than the riches of many wicked.

Or this.

Miniſt. MY brethren, the holy Scriptures exhort us to ſet our affections on things above, and not on things below; and that we ſhould lay up for ourſelves treaſures in heaven, and not upon the earth; aſſuring us, that where our treaſure is, there will our heart be alſo. Let us therefore not love this world, nor the things of the world; for the luſt of the fleſh, the luſt of the eyes, and the pride of life, are not of God, but of the world.

Peop. And if any one love theſe things, the love of the Father is not in him.

Miniſt. Let us then be temperate in all things, and live ſoberly in this world, not in rioting or gluttony; being alſo contented with

with our condition, patient under ſufferings, walking humbly before God.

Peop. Let us take heed to ourſelves, leſt at any time our hearts be overcharged with ſurfeiting or drunkenneſs.

Miniſt. Whether therefore we eat or drink, or whatever we do, let us do all to the glory of God: being fruitful in every good work, abſtaining from the appearance of evil, and walking worthy of our profeſſion; that we may adorn the doctrine of Chriſt in all things.

Peop. May we amend our ways and our doings, purify our hearts, put away all iniquity from us, and be renewed in the ſpirit of our minds.

Miniſt. Let us be pure and holy, chaſte and modeſt, abſtaining from all uncleanneſs; and cleanſing ourſelves from all defilement of the fleſh and ſpirit. Marriage is honourable in all, but whoremongers and adulterers God will judge.

Peop. O that men were wiſe, that they underſtood theſe things, that they would conſider their latter end!

Miniſt. Let us hold faſt our Chriſtian profeſſion without wavering, being ſtedfaſt and immoveable, always abounding in the work of the Lord, as knowing that our labour ſhall not be in vain: and let us walk carefully,

fully, not as fools, but as wiſe, redeeming the time with all diligence and watchfulneſs.

Peop. Let us conſider our ways, and ponder the paths of our feet, and hold faſt to that which is good.

Miniſt. Let us hear the concluſion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man. For God will bring every work into judgment, with every ſecret thing, whether it be good, or whether it be evil; and will render to every one according to his deeds: to thoſe who keep his commandments, and patiently continue in well doing, he will give glory and honour, peace and eternal life.

Peop. But all thoſe that do iniquity, ſhall be caſt into a furnace of fire, where the worm dies not, and the fire is not quenched.

Then let the Miniſter read the following Prayers.

MOST great and glorious God, who haſt commanded us to obey thy holy laws, and haſt promiſed eternal happineſs to all that turn from their paſt iniquities, and ſerve thee for the time to come with a diligent and upright mind; and haſt aſſured us, that all who will not hearken to, and obey thy commands, ſhall be puniſhed with unſpeak-

unſpeakable miſery and torments; and haſt alſo graciouſly promiſed thy aſſiſtance to all thoſe that ſincerely endeavour to ſerve and obey thee: we therefore implore the direction of thy Holy Spirit, to lead us into thy paths, and to aſſiſt us in the faithful diſcharge of every duty. May the conſideration of thy great and glorious perfections, and of the reaſonableneſs and fitneſs of all thy laws, make us love thee the Lord our God with all our heart and ſoul, fearing to offend thee, and ſerving thee with a faithful and humble mind. May we alſo maintain in our hearts, a grateful ſenſe of all thy bleſſings, and the obligations we are under to thee; and be always ready to make thy will the rule of our actions: that we may be able to look up to thee with gladneſs, who art the fountain of life, and the author of all happineſs; and may rejoice in thee, and put our whole truſt in thee, as one who will not leave nor forſake thoſe that love and obey thee.

We alſo beſeech thee to aſſiſt us rightly to perform the duties due to our neighbour, that we may love all men, and act at all times with juſtice and integrity; carefully abſtaining from all theft, oppreſſion and extortion, from all manner of fraud and deceit in our dealings with one another, and from every mean and baſe action. That we

may lay aſide wrath and anger, ruling our ſpirits, and bridling our tongues; nor ſuffer envy nor hatred to harbour in our minds; but may put on gentleneſs, kindneſs and compaſſion, and attain a mild and peaceable diſpoſition; being eaſy to be intreated, full of mercy and goodneſs, and endeavouring to live in peace with all men. That we may alſo be ready and willing chearfully to forgive all that offend us, and to make the ſame allowances for their faults, as we deſire for our own.

We further intreat thy aſſiſtance, that we may truly forſake every wicked way, and every baſe and ſordid purſuit; may avoid both covetouſneſs and extravagance; may keep our paſſions, appetites and deſires in due ſubjection to our reaſon, and to thy laws, governing our lives at all times with wiſdom and prudence. That we may carefully endeavour to employ our time well, to gain the habits of goodneſs and virtue, of holineſs and purity, abſtaining from even the appearance of evil; examining our own hearts and lives, and reforming whatever is amiſs in our temper and behaviour. That we may be chaſte and modeſt, carefully avoiding fornication and adultery, and baniſhing intirely from our breaſt all unlawful luſts, and every impure deſire. And that we may cultivate

a meek

a meek and quiet ſpirit, lay aſide all pride, vanity and ſelf-conceit, and be ſober and temperate in all things, moderating our affections to this world, and ſetting them upon heavenly things: to which end, may we deny ourſelves all the ſenſual pleaſures, which are unworthy our reaſonable nature; and place our happineſs in imitating thy moral perfections, and in the practice of every amiable virtue, that we may adorn our Chriſtian profeſſion in all things.

O Lord, who can ſay, his heart is pure in thy ſight; even our beſt obedience is imperfect: thou ſearcheſt and trieſt the heart, thou requireſt truth in the inmoſt receſſes thereof: cleanſe thou us from every ſecret fault, reform thou the inward temper of our minds: may we delight in the practice of our duty, have our will and affections rightly diſpoſed; endeavour always to approve ourſelves in thy ſight, and to make thy holy and juſt laws the rule of our lives and actions.

We further beſeech thee, O Lord, to extend thy favour to theſe nations; look down with mercy upon our ſins and infirmities, turn from us the evils we deſerve, and make us a holy and righteous people. Preſerve us from ſtorms and earthquakes, from war, ſedition and tumults, from ſickneſs, plague and famine: give us kindly ſeaſons for the

producing the fruits of the earth, and may our cattle be healthy, and fit for our food and ſervice.

We alſo humbly intreat thee for all mankind, that thou wouldſt make thy ways known unto them, thy truth and ſalvation unto all nations. Put an end to all idolatry, ſuperſtition and perſecution for conſcience ſake; may thy kingdom come, may true Chriſtianity univerſally prevail, and may Jew and Gentile be all united under one ſhepherd, even our Lord Jeſus Chriſt: all which we aſk in his name. *Amen.*

A Prayer for the King and Royal Family.

ALmighty God, the King of kings, and Lord of lords; we humbly beſeech thee to bleſs with thy favour, thy ſervant GEORGE our king, to give him health and long life, with happineſs and peace; to proſper him in all his righteous undertakings, to be his defender and preſerver from every evil, and to give him the victory over all his unjuſt enemies. Bleſs him alſo with wiſdom and underſtanding to govern well; may he ſeek the good and welfare of the people committed to his care; may he encourage virtue and honeſty, and diſcourage all immorality and vice, endeavour faithfully to diſcharge the

the duties of that high ſtation, in which thy Providence has placed him. And may all his ſubjects love and chearfully obey him, be faithful to him, and render him that duty and honor, which it becomes them to do. May he alſo conſider, that with thee there is no reſpect of perſons, and that therefore it becomes him to live in thy fear, to obey thy laws, and to ſet an example of holineſs and virtue, that whenever it ſhall pleaſe thee to remove him hence, he may be found worthy to obtain eternal life.

Bleſs alſo we beſeech thee, the Prince and Princeſs of WALES, the Duke, the Princeſſes, the iſſue of the Prince and Princeſs, and all the Royal Family: give them health and long life, with peace and proſperity. May they conſider what great influence their examples have upon others, and may they ſo conduct themſelves according to thy laws, that after a life of piety, goodneſs and virtue here, they may attain to thy heavenly kingdom; which we implore in the name of Jeſus Chriſt our Lord. *Amen.*

A Prayer for the Clergy and Magiſtrates.

MOST merciful and gracious God; we beſeech thee to bleſs our biſhops and paſtors with thy Holy Spirit, to guide

them into true knowledge and a right underſtanding of thy word: may they lead good and blameleſs lives, and faithfully diſcharge their duty towards the people committed to their care. May they be lovers of peace and charity; and by the holineſs of their lives, and the wiſdom of their diſcourſes, be ſucceſsful in their miniſtry, to turn ſinners from their evil ways, and to make true religion, righteouſneſs and virtue flouriſh among us.

We alſo intreat thee, O Lord, to bleſs our magiſtrates and rulers: may they in their ſeveral ſtations ſtudy the good and welfare of thoſe that are under them, and judge with patience and equity: may they rule in the fear of the Lord, hating covetouſneſs, relieving the oppreſſed, diſcouraging vice, and maintaining peace and order without any reſpect of perſons. [**We further beſeech thee for the high court of Parliament, under our King at this time aſſembled, that thou wouldſt be pleaſed to direct all their conſultations to the general good and ſafety of theſe kingdoms, that peace and juſtice, religion and virtue may flouriſh among us.*] All this we aſk in the name of Jeſus Chriſt our bleſſed Lord and Saviour. *Amen.*

* This is to be read only during the ſeſſion of Parliament.

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A Prayer for the performance of relative duties.

ALmighty God, our heavenly Father; we humbly beſeech thee to aſſiſt us to perform all thoſe duties, which our particular ſtate and condition in this life requires of us. May the rich and great behave themſelves with wiſdom and goodneſs, juſtice and mercy, humility and temperance, ſetting their affections on heavenly things, and not on earthly enjoyments, being rich in good works, and remembring that they muſt one day give an account of the employment, both of their time and riches. And may thoſe that are in low ranks, be cloathed with modeſty and humility, avoid ſloth and idleneſs, be diligent in their reſpective employments, faithful and honeſt in all things, and contented with that ſtation, in which thy Providence has placed them. May ſuch as are married, be true and faithful to one another, live together in mutual love and friendſhip, bearing with one another's infirmities, and endeavouring to be a conſtant ſupport and comfort to each other. May parents love their children, and carefully bring them up in the knowledge of God, in the paths of virtue, and in the regular government of all

all their paſſions and deſires. And may children attend diligently to their parents inſtructions, and repay their care and affection with duty and obedience. May maſters be gentle to, and careful of their ſervants, duly paying them their wages, and giving them that which is juſt and right. And may ſervants obey their maſters, and be diligent, honeſt and faithful to them. And may all others, in whatever relation they ſtand to others, endeavour faithfully and diligently to perform the duties ariſing from it. Which we humbly aſk through our Lord Jeſus Chriſt. *Amen.*

A Prayer for the afflicted.

MOST merciful and gracious God; we humbly recommend to thy fatherly goodneſs, all thoſe that are any ways afflicted or diſtreſſed in mind, body or outward circumſtances, [* *particularly thoſe for whom our prayers are deſired*;] beſeeching thee to provide for thoſe that are poor and in want, to give eaſe to them that are in pain, and health to the ſick; to help ſuch as are in danger, and to deliver thoſe that are tempted, and to aid and aſſiſt all thy creatures under every trouble:

* This is to be ſaid only when any deſire their prayers.

trouble: more eſpecially be with any of thy faithful ſervants, who are in any manner perſecuted for righteouſneſs ſake, ſupport them under their afflictions, calm their minds, and enable them to be ſteady in their duty and obedience to thee; giving them patience under their ſufferings, and a happy deliverance out of all their afflictions. And may every one of us in our ſeveral ſtations, cultivate a kind and compaſſionate diſpoſition, and aſſiſt all that are diſtreſſed to the utmoſt of our power. May we alſo learn to be patient under whatever troubles thy providence thinks fit to lay upon us, humbling ourſelves before thee, and reſigning our ſelves to thy will, in full aſſurance of thy fatherly care for us. We aſk all, through Jeſus Chriſt our Lord. *Amen.*

A General Thankſgiving.

O Moſt glorious Lord God Almighty; thou art worthy to receive glory and praiſe, who haſt created all things by thy power, who governeſt them with unerring wiſdom, and provideſt for every living creature out of thy never-ceaſing goodneſs. We bleſs thee for our creation, that thou haſt given us reaſon and underſtanding, haſt made us capable of ſerving thee, and of imitating

tating in ſome meaſure thy glorious perfections. We bleſs thee for thy kind preſervation of us, from the many dangers and evils, to which we have been expoſed, and for all the bleſſings we enjoy, [* *and particularly for thy goodneſs to thoſe, who deſire now to offer up their praiſes and thankſgivings, for thy late mercies granted to them.*] Bleſſed be thy name, O Lord, for every inſtance of thy goodneſs to us; and eſpecially that thou giveſt us ſtill more time, to repent of our evil ways, to purify our minds, amend our lives, and acquire thoſe good habits and virtuous diſpoſitions, which are neceſſary to fit us for thy favour. But above all we deſire to praiſe thee, that after mankind had corrupted their ways, thou waſt pleaſed to give us thy Son Jeſus Chriſt, who came down from heaven to lead us into the way of righteouſneſs and truth, and to redeem us from all iniquity: who alſo offered himſelf a ſacrifice for the ſins of the world, that all thoſe who believe in, and obey him, might receive the forgiveneſs of their iniquities, and inherit eternal life. We bleſs thee for what he has done and ſuffered for us; that by him we know that thou art gracious and merciful, and can approach thee with good hopes of finding

* This is to be read only when any deſire to return their thanks.

finding favour and aſſiſtance at all times, according to our neceſſities. We further bleſs thee for the light of thy goſpel ſtill continued among us, and for our deliverance from popery, ſuperſtition and ſlavery: many a time has the Lord been on our ſide, and reſcued us, when no other arm could ſave us. May ſuch a ſenſe of thy mercy and goodneſs dwell upon our minds, as may bring forth their proper fruits, by a life of holineſs, thankfulneſs and obedience: which we aſk in the name of Jeſus Chriſt. *Amen.*

The concluding Prayer.

ALmighty and everlaſting God; who haſt given us liberty at this time, to make our humble ſupplications unto thee: hear thou from heaven, the habitation of thy glory, the deſires and petitions of thy ſervants: preſerve us from the power and malice of the devil, from the evil deſigns of wicked men, and from every danger to which we are expoſed; and grant us thoſe things which thou knoweſt to be needful and fitting for us, in ſuch proportion as may be moſt conducive to our eternal welfare. Graciouſly accept of our praiſes and thankſgivings, and forgive whatever thou haſt ſeen

amiſs in our conduct before thee. And as we are imperfect beings, too often apt to be turned aſide by various temptations; mercifully aſſiſt us, O Lord, to overcome the trials of this life; may we clearly perceive the great excellency, and the neceſſity of religion and virtue, ſo that no temptation may turn us from them; and may be truly ſenſible of the miſchief and fatal conſequences of vice, that we may forſake it with the greateſt deteſtation and abhorrence. And grant that by the influence of thy holy Spirit, our minds may be ſtrengthened with ſuch firm reſolutions, as may preſerve us from every ſnare, and carry us ſafely through this ſtate. May pure religion have its full and proper effect upon us, to engage us in a chearful and conſtant obedience to thy commands, that we may become like unto thee our God, in the love and practice of univerſal righteouſneſs and goodneſs, and thereby be fitted for that heavenly ſtate, which thou haſt provided for thoſe, who in the temper of their minds, and in the courſe of their lives, reſemble thee. Which we aſk in the name of Jeſus Chriſt our only mediator, through whom we approach thee, as,

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OUR Father, who art in heaven; hallowed be thy name; may thy kingdom come; may thy will be done on earth, as it is in heaven. Give us day by day our daily bread; and forgive us our treſpaſſes, as we forgive thoſe that treſpaſs againſt us; and lead us not into temptation; but deliver us from the evil one: for thine is the kingdom, the power and the glory, for ever and ever. *Amen.*

THE grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Spirit, be with us all evermore. *Amen.*

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THE HOMILIES,

To be read in their order, one at a time, in the Morning or Evening ſervice, when there is no ſermon.

The Firſt HOMILY.

On our duty to God.

SINCE God is the author of our being, and our conſtant preſerver; and all that we enjoy we receive from him; and is alſo the ſupreme governor of all his rational creatures: we are under the ſtricteſt obligations to a ſteady obedience to all his laws:

laws: it therefore highly becomes us carefully to conſider what are the duties he has commanded. For the great day of judgment will come, when every one ſhall be condemned or approved, according to his actions and behaviour in this life: and will then be either thrown into a ſtate of inexpreſſible miſery and torment, or be admitted into the regions of everlaſting peace and happineſs.

If therefore we would obtain the favour of God, we muſt in the firſt place, not only believe that he is, but that he is alſo the rewarder of all thoſe that diligently ſeek him. And in conſequence of that belief, we muſt fear and reverence him, as the greateſt and moſt powerful being, and walk humbly before him: being careful never to prophane his holy name by falſe ſwearing, nor to uſe it irreverently in our common diſcourſe. We muſt alſo hate and deteſt all idolatry, or the paying any honour to pictures or images of wood or ſtone; or even to the angels themſelves, but we muſt worſhip the Lord our God in ſpirit and in truth, and him only muſt we ſerve. We muſt further conſider God as gracious and merciful, and fix in our minds a grateful ſenſe of his goodneſs to us, who is our Creator, our conſtant benefactor, and the giver of every bleſſing: and there-

therefore it is our duty to love him with all our heart, our ſoul and ſtrength, and to walk before him with a perfect heart and a willing mind, endeavouring to imitate him in all his moral perfections. And while we are thus inwardly affected towards God, it becomes us alſo to take all proper opportunities of expreſſing the grateful ſenſe of our minds, by frequently addreſſing our ſelves to him, both in private and public worſhip; not forgetting to aſſemble ourſelves together, that with one heart and one mind we may join in acknowledging his glorious perfections and excellency, and our conſtant dependance upon him; glorifying him in all things, and offering up our praiſes and thankſgivings for all his goodneſs and mercy to us; with humble petitions for a ſupply of all our wants, both temporal and ſpiritual; making our prayers and ſupplications to him, in the name of Jeſus Chriſt our only mediator. We muſt further put our truſt in him, as in one, who will not forſake thoſe, that humbly depend and rely upon him. And ſince he is not only good, but likewiſe poſſeſt of perfect wiſdom, we ſhould always ſubmit our ſelves patiently to his will, without murmurings or repinings, and reſign our ſelves to the diſpenſations of his providence towards us. We muſt alſo

ſhow the ſincerity of our regard to him, by a real and unfeigned repentance of all our ſins, with a firm reſolution to conform our lives for the time to come to his laws, and to obey all his commands without the leaſt hypocriſy or reſerve. Laſtly, we ought deeply to impreſs upon our minds, his exceeding great love, in ſending his Son Jeſus Chriſt our Lord, to lead us into the way of truth, to direct us into the paths of eternal life, and to ſuffer and die for us: and ſhould therefore readily comply with the poſitive inſtitutions of chriſtianity, to wit, baptiſm, and the thankful remembrance of our bleſſed Saviour at his ſupper, according to his appointment.

Now both the reaſonableneſs and neceſſity of our performing theſe duties, and acquiring theſe diſpoſitions and habits, will plainly appear; if we conſider that God is poſſeſt of unbounded and irreſiſtible power; that he is a being of ſtrict and impartial juſtice; who will finally judge all men, and render to every one according to his works: and that he requires of us as intire and complete an obedience as we are able to perform; becauſe the wilful diſobedience of any one of his righteous laws, unrepented of, would, if paſſed over without puniſhment, defeat the ends of his wiſe and juſt government:

ment: for as all his commands tend only to promote the happineſs of the whole creation; ſo if we carefully attend to it, we ſhall find that any one vice, if let alone and indulged, would have the moſt fatal conſequences; and that the happineſs of the whole is only attainable by an univerſal regard to all the divine precepts. The ſerious conſideration of theſe things will ſhow us the neceſſity of paying a conſtant ſubmiſſion to the will of God, with a ſtrict obedience to all his laws, and will fill us with ſuch an aweful ſenſe of his ſupreme majeſty, as will excite us to the greateſt care, and watchfulneſs over our ſelves, to a conſtant endeavour to pleaſe him in all things, and by no means in any thing to offend him: ſince none can deliver out of his hand.

Further, as in God we live, and move, and have our being; as he is preſent every where, and continually with us, knowing all our thoughts, words and actions; and is himſelf of unſpotted purity and holineſs; theſe things ſhould teach us to purify our minds from all manner of vice and folly, to reform our thoughts and deſigns, to govern and regulate our paſſions, appetites and deſires, and to behave our ſelves always piouſly and wiſely; acting at all times, and on all occaſions, as ſenſible of his continual preſence, and re-

membring that he is now the witneſs, who will hereafter be the judge, of all our actions.

Moreover, as God is not only the author of our being, but alſo our conſtant benefactor; who is truly good, and directs that goodneſs by the greateſt wiſdom; who is the giver of every bleſſing of this life, and on whom all our future hopes and expectations are placed; and who has aſſured us by our Lord Jeſus Chriſt, that he will graciouſly pardon all our paſt offences, on our ſincere repentance and humiliation, joined with a real amendment of our lives: theſe things ſhould inſpire us with the higheſt ſentiments of love and reverence to him, and with the ſincereſt returns of thankfulneſs and obedience. And when we further conſider, that all his laws are fit and reaſonable, and that the compliance with them only tends to make us both happy here, and to fit us for the bleſſed manſions of everlaſting peace hereafter; how ready and willing ſhould we be to comply therewith, to delight in the practice of our duty, and to make his will the rule of our actions?

Laſtly, as God is the moſt wiſe and perfect being, true and faithful to his promiſes, eternal and unchangeable, whoſe kind and ſecret providence continually attends upon all men, but more eſpecially upon thoſe who love

love and obey him; who alſo hears our prayers, and will either deliver his faithful ſervants, or elſe ſupport them under all their afflictions here: theſe conſiderations ſhould engage us to apply our ſelves to him in prayer and ſupplication, to implore his guidance and protection, to put our hope and truſt in him, and with all humility and patience to commit ourſelves to him under all our troubles, in full aſſurance that every affliction we meet with, is kindly deſigned, either to reform or improve us; and will finally turn to our everlaſting advantage, if we behave ourſelves well under it.

Let us therefore cultivate all thoſe diſpoſitions, which we know to be acceptable to God. For he only is his true and faithful ſervant, who out of a juſt ſenſe of his ſovereign authority, conforms all his actions to his will; and who, from a thorough conviction of the wiſdom and equity of the divine government, conducts himſelf with an humble and regular ſubmiſſion to his laws.

The Second HOMILY.

On our duty to our Neighbour.

AS our bleſſed Lord and Saviour has aſſured us, that the firſt and great commandment is to love the Lord our God,

with all our heart, our ſoul and mind: ſo he has alſo declared, that the ſecond, which requires us to love our neighbour as our ſelves, is like unto it: and accordingly has obliged all his followers to be very careful to do to all men, as they would have others do to them. How diligent then ought we to be, to fulfil all the obligations, which a law ſo juſt and reaſonable lays us under, and on which the happineſs of all ſocial beings depends?

In the firſt place therefore, we muſt not commit any murder, adultery, nor fornication, but carefully guard againſt every tendency to them: neither muſt we bear falſe witneſs againſt, nor accuſe any one falſely, nor ſlander another: nor be guilty of theft, or robbery either in great or ſmall matters; but all theſe things ſhould be our greateſt abhorrence. We alſo muſt not hurt, vex or afflict any one, nor do the leaſt wrong or injury: but hate all manner of violence, oppreſſion and extortion, all fraud and unjuſt gain, and every mean art of cheating or over-reaching another: and let the weights and meaſures be always juſt, for all that do unrighteouſly in ſuch things are an abomination to the Lord; and if any one has in any thing defrauded another, he is obliged to make reſtitution. And the more effectu-

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ally to prevent any tendency to theſe crimes, we are commanded to be contented with ſuch things as we have, and not to covet what is another's; but to be juſt and righteous, honeſt and upright in all our dealings; and to put away all falſehood from us, ſpeaking the truth in ſincerity and uprightneſs, and laying aſide all guile and hypocriſy; for lying lips are an abomination to the Lord; and beſides, he that deceives another by a lie, ſhould conſider, that he will not be eaſily believed another time, even when he ſpeaks the truth. We muſt alſo avoid all flattery to one another, for flattering lips and a double tongue, the Lord hates.

We muſt further avoid ſtrife and contention, and put away from us a froward mouth and perverſe lips: and let paſſion, ill language and bitterneſs of ſpeech, with all unbecoming heats, (more eſpecially upon trifling occaſions,) be intirely baniſhed from us; remembring that he that is angry with his brother without a cauſe, is in danger of the judgment: and that he who bridles not his tongue, deceives his own heart, and his religion is vain. Nor muſt we at any time ſuffer even our juſt anger to lie kindling in our breaſts, leſt it grow up to reſentment and hatred, malice and revenge: but, we muſt be ſlow to anger, and eaſily appeaſed,

not ſuffering the ſun to go down upon our wrath.

We are further obliged by our Saviour's laws to love our neighbour as our ſelves: it is therefore our duty to improve in every kind affection and benevolent diſpoſition towards all men; to reſtrain all ſelfiſhneſs and covetouſneſs, and to be truly good and generous. We muſt conſider one another as brethren, and behave our ſelves in a friendly and becoming manner to all men, without haughtineſs or pride: for a proud look the Lord hates, and every one that is proud in heart is an abomination to him. We muſt alſo lay aſide all moroſeneſs and peeviſhneſs, and attain a mild and peaceable diſpoſition; being gentle and courteous, eaſy to be intreated, and full of mercy; nor take pleaſure in ſpeaking evil of any man; and endeavour to give no offence, but to live peaceably with all men: overlooking the faults and failings of one another, ſhowing mercy and compaſſion every man to his brother, and helping every one that wants our aſſiſtance in any way, with all chearfulneſs and readineſs of mind: to the attaining of all which excellent diſpoſitions, a wiſe and regular government of our own paſſions and deſires, will greatly contribute.

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We are alſo obliged by the common principles of reaſon and humanity, to extend our mercy and goodneſs, even to all the brute part of God's creation: and the ſacred ſcriptures have made it the mark, as well as duty of a good man to be merciful to his beaſts: who therefore will by no means load them with too great burdens, nor puniſh them with ſeverity, nor with-hold from them the neceſſary food, reſt and refreſhment, which their condition and labour require; and more eſpecially, will not uſe any living creature with the leaſt cruelty, nor afflict it in any degree, without a good and reaſonable cauſe: and when we kill them, it ſhould not be wantonly or cruelly, but upon juſt occaſions, and with as little pain to them as we can.

We are further commanded to extend our love and kindneſs to our enemies, nor to rejoice when evil comes upon them: but to bleſs them that curſe us, to do good to them that hate us, and to pray for them that deſpitefully uſe us, and perſecute us; that we may be the children of God, and imitate him, who is kind and merciful even to the evil, and the unthankful. We muſt therefore recompenſe to no man evil for evil, but freely forgive all that injure us; being long-ſuffering, forbearing one another in love, and

and not taking upon us to cenſure or condemn others; for with what judgment we judge, we ſhall be judged, and with what meaſure we mete to others, it ſhall be meaſured to us again. Moreover, ſince we are every one of us guilty of many faults, too apt to offend both God and our neighbour; and ſince God is always ready to make gracious allowances for our failings; theſe conſiderations ſhould the more effectually incline us, to exerciſe all that mercy and forgiveneſs to thoſe that any ways offend us, which we would deſire ſhould be ſhown to our ſelves in like caſes; and by no means to magnify their faults, but eaſily to excuſe their offences, and impute them to the ſame thoughtleſsneſs, want of conſideration or ignorance, which we often find to be the caſe in our ſelves: always remembring how much our own happineſs is concerned in ſuch a conduct, as being aſſured by our Lord and maſter, that if we forgive others, we ſhall be forgiven; but that if we forgive not thoſe that treſpaſs againſt us, God will not forgive us our treſpaſſes.

It is indeed our duty to exhort one another to good works, to inſtruct the ignorant, to endeavour to turn a ſinner from the errors of his ways, and to admoniſh and reprove

prove our brother, and not ſuffer ſin to be upon him: but theſe things are to be done with meekneſs and gentleneſs, endeavouring to convince and perſuade him in the ſpirit of love, of the neceſſity of ſelf-government, and of a holy, good and virtuous life: and we are therefore directed to withdraw from the hardened and the ſcornful, leſt without any proſpect of doing good, we hurt our own minds.

Laſtly, let us be truly good, kind and beneficent to all men, rejoicing in their proſperity and happineſs; and not ſuffer any envy, or ſecret repinings to harbour in our breaſt; but let us live in love and peace with all men; behaving our ſelves always with meekneſs and humility; that we may attain thoſe bleſſed diſpoſitions and habits which will fit us for thoſe heavenly manſions of love and peace, where nothing that offends or defiles, will be permitted to enter.

The Third HOMILY.

On the Relative Duties.

HAVING in ſome former diſcourſes conſidered our obligations to God, and likewiſe thoſe which we owe to our neighbour in general: we now come to treat of

thoſe other duties which we owe to one another; ariſing from the different conditions and various relations, that providence has thought fit men ſhould ſtand in to each other; and by the regular performance whereof, the peace, order and harmony of ſociety is maintained.

Let princes, nobles, and all that are in authority conſider themſelves as exalted to thoſe high ſtations for the good of their fellow creatures; and that therefore they are obliged to ſtudy the intereſt and welfare of thoſe that are under them; to ſet an example of ſtrict obedience to the laws they make, and to be juſt and honeſt themſelves, diligent and faithful in the diſcharge of the duties of their ſeveral ſtations, ruling in the fear of the Lord, and avoiding ſloth, luxury and vanity, as knowing their example is of great influence to all about them. Let them alſo judge with patience and equity, hating covetouſneſs and corruption, relieving the oppreſſed, diſcouraging vice, and maintaining peace and good order, without any reſpect of perſons.

Let ſubjects honour the king, and chearfully obey all that are in authority over them: nor endeavour to evade the force of the laws by any art or cunning: but without any murmuring, render tribute, cuſtom and honour to whom they are due.

Let

Let the miniſters of the goſpel be faithful and diligent in the diſcharge of their duty towards the people committed to their care; living holily and unblameably as examples to their flock: being juſt, ſober and temperate, not covetous or greedy of lucre; not ſelf-will'd, nor ſoon angry, but gentle unto all men, ready to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves; rebuking and exhorting ſinners with all long-ſuffering; and ſtrengthening and confirming the good and faithful. — And let their people remember them that labour among them in holy things, and eſteem and love them for their work's ſake, and diligently attend to their religious inſtructions: let alſo him that is taught in the word, give unto him that teaches; for ſo has the Lord ordained, that they which preach the Goſpel, ſhould live by it, and the labourer is worthy of his reward.

Let marriage be a ſtate of chriſtian friendſhip, and mutual comfort and aſſiſtance: let each party bear with one another's infirmities, and ſtudy to help and pleaſe each other, which is the foundation and ſupport of all domeſtic happineſs: let them likewiſe be true and faithful to each other. Let the huſband love his wife, even as himſelf, being truly kind and affectionate to her. And let the wife ſee, that ſhe loves and reverences

her husband, and is in subjection to him: being of a meek and quiet spirit, which in the sight of God is of great value.

Let parents love their children, and be kind and gentle to them, yet at the same time keeping them in due subjection; bringing them up in the knowledge and fear of the Lord, teaching them to observe his commandments, and carefully training them up in the paths of virtue, and in the wise and regular government of their appetites and passions; being also themselves very careful to set their children a good example. Let them likewise provide for their children, cultivate and improve their minds, and bring them up in such industry and bodily labour, as their circumstances in life require, and as their tender ages will admit of; lest when they grow up, they be exposed to every temptation, through idleness, effeminacy and want of employment. Let children also learn to behave with decency and modesty; and to obey their parents; for this is well pleasing to the Lord: honouring them, attending diligently to their instructions, and paying the just returns of love and gratitude.

May the universities, and all our public and private schools for the education of youth, think it not sufficient only to instruct those that are committed to their care in useful learning and knowledge; but may they further

further conſider, that it becomes them more eſpecially to take care of their moral conduct; to teach them to be ſober and virtuous, to be ſtrictly juſt and honeſt in all things, true to their word, and obedient to their ſuperiors: as knowing that their future life and manners greatly depend upon the foundation laid in their younger years: and that they themſelves will be anſwerable for it, if they neglect to inſtruct them in theſe things which are of the greateſt moment.

Let maſters and miſtreſſes be gentle and careful of their ſervants, and not rule with rigour; but give unto them that which is juſt and equal, forbearing threatning, knowing that they likewiſe have a maſter in heaven, neither is there any reſpect of perſons with him. Let them alſo pay their ſervants and work-people the wages due to them: for woe unto him that uſes his neighbour's ſervice without wages, and gives him not for his work, or detains it from him any time. Let them alſo be careful both by their own good example, and by their kind and prudent inſtructions to aſſiſt and improve their ſervants in the knowledge of God, and in the practice of true religion and virtue, after the excellent example of *Abraham* and *Joſhua* *; that they alſo with them-

* Gen. xviii. 19. Joſhua xxiv. the end of the 15th verſe.

ſelves

ſelves may be fitted for eternal happineſs. And let ſervants be obedient to their maſters and miſtreſſes, diligent in their ſervice, with all faithfulneſs and honeſty, and endeavour to pleaſe them, not with eye-ſervice only, as men-pleaſers, but in truth and ſingleneſs of heart, as fearing God.

Let ſuch as have the riches of this world, be careful to ſpend them wiſely and charitably, remembring that they muſt one day give an account of their diſpoſal of them: let them not therefore heap up wealth unprofitably, nor ſpend it in luxury and vanity, or in the encouragement of vice and folly: but let them conſider that the pleaſures of this world, and the deceitfulneſs of riches often choak the word of God, and render it unfruitful. And ſince it has pleaſed God to place men in various ſtates and conditions in this life, for the exerciſe of different virtues; let not the rich deſpiſe the poor, nor the great ones of this world deſpiſe thoſe that are in low eſtate: but let every one according to what he has, be rich in good works, ready to diſtribute to the neceſſities of others; more eſpecially by employing thoſe poor who are able to work, in uſeful labour, without exacting too much of them, or taking advantage from their neceſſities to oppreſs them; and in relieving the wants of the ſick and lame, the infants and aged:

remem-

remembring, that whoſoever has this world's goods, and ſees his brother has need, and ſhuts up his bowels of compaſſion from him, how dwells the love of God in him? They ought likewiſe to do good with a willing and a chearful mind, being affable and condeſcending in their behaviour, and careful to avoid all oſtentation, or the doing it from any mean motive, as looking for their reward from God alone. Let thoſe alſo who are in the middle ſtations and conditions of life, take a conſtant delight in doing good, that ſo they may get the habits of love and compaſſion; which excellent diſpoſitions will teach them to retrench many uſeleſs expences, and ſpend both their time and money in acts of benevolence, which are too often laid out in pleaſure and vanity, in luxury of dreſs, grandeur and high living, (if not in exceſs of rioting and drunkenneſs) but might much more uſefully be employed to their own eternal advantage.

Let alſo thoſe that are poor, be faithful, honeſt and juſt in all things, and not inſolent nor murmuring, but modeſt and humble, thankful to their benefactors, and having food and raiment, and the neceſſaries of this life, be contented therewith: neither muſt they be ſlothful or idle, but labour diligently at their employments, leſt they be tempted to ſteal: neither are they excuſed from helping

helping and aſſiſting one another, in whatever way they can.

Let therefore all men carefully endeavour ſo to perform the duties of their ſeveral ſtations here, that when the great day of judgment comes, they may be able to deliver up their accounts with joy, and may receive from their Lord and judge, that moſt comfortable and reviving ſentence: Well done ye good and faithful ſervants, inherit the kingdom prepared for you: which God grant to us all, through Jeſus Chriſt.

The Fourth HOMILY.

On the Duties which regard ourſelves.

AS we are under the higheſt obligations of love, reverence and obedience to God, and of doing to all men, as we would deſire they ſhould do to us: ſo alſo we are obliged to uſe the greateſt diligence in the government of our own ſelves; without which we are utterly incapable of performing the other duties. To this end, we muſt be ſober and temperate, and govern our paſſions and appetites, by reaſon and the laws of God. For as God is a being of perfect wiſdom and rectitude of will, ſo he expects, and has made it our duty to imitate him in all his moral perfections; which therefore

calls for our utmoſt care. For when we conſider on the one hand, that God requires of us an univerſal obedience to all his laws, with a conſtant perſeverance in it; that we muſt go on from one degree of holineſs to another, and endeavour to be perfect in our ſtation, even as our heavenly father is perfect; that we muſt ſtrive to enter in at the ſtraight gate, and give all diligence to make our calling and election ſure; being ſtedfaſt and immoveable, not weary in well-doing, remembring that he only that endures unto the end ſhall be ſaved: and when we conſider on the other hand, our own imperfections, the temptations of this life, and the difficulties and diſcouragements which attend us in purſuing our chriſtian courſe: we muſt plainly perceive what care and watchfulneſs of our ſelves, and what ſincere prayers for divine aid are neceſſary to enable us to perform ſuch important duties. How careful ought we to be in reading and ſtudying the holy ſcriptures, and in examining our hearts and lives by the word of God, to learn to know our ſelves, and what is required of us, and thereby to correct and amend whatever is faulty in our temper and conduct, and to perſevere in a regular and conſtant practice of every amiable virtue? And whenever (notwithſtanding all our care) we fall into any ſin, we muſt repent of our folly, humble our ſelves before God, and with

double diligence watch over our ſelves, that we may not fall into the ſame again: and as every one of us have generally ſome one or more predominant vices, which we are moſt liable to fall into, either from our natural diſpoſitions, or acquired habits, we muſt take care more particularly to guard againſt thoſe ſins, which moſt eaſily beſet us. For the rooting out of any vicious habit, is a work of time, and calls for the continued exerciſe of all our faculties. And the introducing into our minds the contrary diſpoſitions, notwithſtanding the oppoſition of cuſtom and evil habits, requires our utmoſt diligence and care. Neither muſt we be diſcouraged by our weakneſs, nor let our failings and imperfections diſpirit us; but we muſt ſtill perſevere, and redouble our care, till at laſt we have got the better of them, and are become truly conquerors.

In order to attain this perfection, which the chriſtian religion requires of us; it is in the firſt place neceſſary for us to have right and juſt notions of our own ſelves; to conſider that we are impefrect beings, too apt to be turned aſide from our duty by various temptations, and to be miſled by paſſion and prejudice, by ignorance and folly: and that therefore it becomes us to poſſeſs our minds with a humble and modeſt ſenſe of our own ſelves, and to be cloathed with a meek and lowly ſpirit, laying aſide all pride and vain conceit,

conceit, all arrogance and fooliſh boaſtings. And let us think ſoberly of our ſelves, as knowing, that the beſt of us have ſtill many ſecret corruptions within him, and that even our beſt obedience is imperfect: wherefore God declares, he takes delight in thoſe that are of a meek and humble ſpirit, but that every one that is proud in heart is an abomination to him. Neither muſt we be deſirous of praiſe and vain-glory, for a modeſt and good man is content with doing well, thereby approving himſelf to God, without ſeeking the applauſe of men.

We muſt likewiſe be patient under every affliction, not apt to be diſcompoſed at every diſagreeable event, nor impatient under any greater trials, which God may think fit to lay upon us; knowing that in the end they will work out for us an exceeding degree of glory: we muſt not therefore let the frowns or terrors of this world, either reproach, adverſity or perſecution, make us give up our faithful and ſteady obedience to God; nor ſuffer it's allurements and vanities, the love of riches, honour or power, to intice and ſeduce us to part with our integrity: but we muſt take up our croſs, and follow our bleſſed Saviour's example; for he only that overcomes the trials and temptations, to which he is expoſed in this life, ſhall inherit the kingdom of heaven.

We muſt alſo be holy, without which no man can ſee God; and be chaſte and modeſt in our thoughts and actions, and ſuffer no corrupt or unclean diſcourſe to proceed out of our mouth: but hate all laſciviouſneſs, fornication and adultery, with every impure deſire, and unlawful pleaſure: for all theſe things are highly unſuitable to our moſt holy religion, to a virtuous temper of mind; and will deprive us of the favour of God.

We muſt likewiſe be ſober and temperate in all things, without luxury, gluttony or drunkenneſs; and uſe great moderation in all our pleaſures, and in every enjoyment of this life; as chriſtians, whoſe perfection and happineſs do not conſiſt in ſenſual enjoyments, but in thoſe which are ſpiritual: and the gaieties and follies, nay even the innocent amuſements of this world, when too much indulged, and too often repeated, are apt to ſink and debaſe the mind, to fill it with a trifling levity, and unfit it for the performance of the important and neceſſary duties of this life. Let alſo the inward humility of our minds appear in the modeſty and decency of our outward behaviour, of our dreſs and apparel; without pride and vanity, without the love of pomp and ſhow, or the deſire of emulating others: and let us follow no faſhion or cuſtom that is inconſiſtent with modeſty; but ſet a good example to all around

around us; for the luſt of the fleſh, the luſt of the eye, and the pride of life are utterly inconſiſtent with the love of God.

We muſt further endeavour wiſely to regulate all our paſſions and affections, to bring them under a due command, and rightly to direct and govern them, by the rules of reaſon and religion; to bridle our tongues, to be ſlow to anger, and to rule our own ſpirit; keeping our bodies in ſubjection, and denying our ſelves, yet maintaining a chearful and contented ſpirit. We muſt alſo hate every wicked way, turn away from every ſin, and follow no one to do what is evil: but cleanſe our ſelves from all pollution of the fleſh and ſpirit, and let our religion be ſincere and unaffected, without inward guile and hypocriſy, or vain oſtentation and ſhow: endeavouring to walk worthy of our profeſſion, and to adorn the doctrine of Chriſt in all things: being harmleſs, and without blame, the children of God, keeping our ſelves unſpotted from the world, and abſtaining from even the appearance of evil; as knowing that we wreſtle not only with fleſh and blood, but with principalities and powers of darkneſs. We muſt therefore take heed to our ſelves, and walk circumſpectly, redeeming the time, and watch and pray that we fall not into temptation; not being ſlothful, but diligent, not lukewarm, but zealous

zealous to promote whatever is praiſe-worthy and excellent. But at the ſame time we ought to take great care, that our paſſions have no undue influence upon us, that while we think we are in the purſuit of one virtue, we do not break in upon the practice of another: nor ſuffer on the one hand a miſtaken love of God, and zeal for religion, to make us uncharitable or ſevere to our neighbour, from whom we may happen to differ; remembring we have all of us one lawgiver and judge, by whom we our ſelves are alſo to be judged: but we muſt treat him with that love and forbearance, that mercy and compaſſion, which we would deſire to be treated with, by thoſe who differ from us: nor on the other hand muſt we permit our partial fondneſs for our neighbour, to break in upon our ſteady regard to God, or make us neglect our duty to him: but we muſt pay an univerſal obedience to all his laws, and ſtrive to perform our whole duty both to God and to one another; endeavouring after our own perfection, with all long-ſuffering and forbearance to others.

We muſt alſo every one of us avoid all looſe and criminal converſation, and be very careful what company we keep, and the perſons with whom we are intimate, for evil communication corrupts good manners. Where-

Wherefore if ſinners entice us, let us not conſent, but refrain our feet from their paths, neither deſire to be with them; leſt we learn their ways, and get a ſnare to our ſouls. For whoever gives himſelf up to the ſociety of the ungodly and vicious, will quickly be loſt to all virtue and goodneſs, and will too ſoon become like the company he chooſes. Therefore all men ſhould endeavour, in their ſeveral ſtations, to encourage religion, righteouſneſs and virtue, and to diſcourage vice and prophaneneſs.

Laſtly, we ſhould be careful every one of us, to employ our time well, improving in uſeful and worthy knowledge, and avoiding idleneſs, which is the foundation of folly and wickedneſs. Let ſuch as are engaged in any buſineſs and employment, be diligent in it, that with the bleſſing of God, they may be enabled both to provide for themſelves and families, and to do good to others: and let ſuch as have leiſure from labour and domeſtic cares, more particularly endeavour to employ that time which providence gives them, in improving their own minds, and being uſeful to others. And let all of us be contented with our condition, reject all baſe and ſordid views, and not be covetous, nor greedy of heaping up riches: for a man's happineſs conſiſts not in the abundance of the things he poſſeſſes; and the love of mo-

ney is the root of many evils, and they that will be rich, fall into great ſnares and temptations, which prevent their progreſs in the chriſtian virtues. Neither let any of us be overcharged with the cares or pleaſures of this world, but let our behaviour and converſation in all things here, be ſuch as becomes the doctrine of Chriſt; ſetting our affections upon things above, and endeavouring to acquire all thoſe bleſſed diſpoſitions and habits, which will fit us for the favour of God. For they that refuſe to do his will here, and are diſobedient and wicked, ſhall be thrown into that ſtate of inexpreſſible miſery, prepared for the devil and his angels, where the worm dies not, and the fire is not quenched, and ſhall be puniſhed there with dreadful and unſpeakable torments: while they who obey the laws of God here, ſhall gain his approbation, whoſe favour is only to be valued or ſought; and ſhall be admitted to the glory of God, in whoſe preſence there is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore.

FINIS.